SPIRIT of the HAT,

OR THE

GOVERNMENT

OF THE

QUAKERS

Among Themselves,

As it hath been Exercised of late years by *George Fox*, and other Leading Men, in their *Monday*, or *Morning* Meeting at *Devonshire*-House, brought to Light.

In a Discovering Letter of a certain Ingenious *Quaker* to another, his Friend;

Wherein their Tyrannical and Perfecuting Practises are Detected and Rebarqued.

With a *Preface to the Reader*, giving an account how the said Letter came to the hands of the Publisher.

By *G. L.*

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UMI

THE PREFACE TO THE Reader.

READER,

THou art here presented with the Copy of a Letter, wherein thou wilt find (upon reading) a Discovery made of the Transactions of the Governing Quakers, both in some of their Persons singly, and in their Body, or Convention, joyntly: For thou shouldest know, that the Quakers have for some years formed themselves into a kind of

Politic-Ecclesiastical Body, and have held their Meetings for matters of Government, every Monday, or Second Day of the Week, at Devonshire House: There they take Cognisance of those things that concern them as Quakers, that is, a Party of Folk that affect to be most different from all others in Religion, Government, Speech, Apparel, Civil Converse, and what not.

Of some of their Transactions in these Meetings, thou mayst perhaps have read in a Book entituled, The Quakers Spiritual Court, writ by one Smith, who had been a Quaker, but was gone from them. This piece which is now put into thy hands, appears also to be writ by a Quaker, and one that is so still (at the writing of this) in Principle and Practice; but offended at the governing Body, by reason of their Defection, as he conceives, from their former Principles in their present Practices, as in the Letter it self will more fully appear; wherein he doth not only declare Matter of Fact, but compares it with the Quakers Principles, and the Practices of the Apostatized Romanists, and others, whom they condemn.

The Quakers are wont to glory in their Profes-

Profession, as standing not in Word, but in Power. Whereby they seem to mean the excellent Conversation of their People above all others. But if particular Persons among them transgress so manifestly, that it cannot be excused, when they defend themselves, as others do, by saying, That it is no fault of their Principles, but the Person, that did not walk according to his Principles; But if it do appear, as here it doth, that not only as particular Persons, but as a Body, they are guilty of the like Tyranny, Oppression, Persecution, &c. as other faulty Bodies or Corporations, I hope we shall not suffer our selves to be imposed upon by their nauseous Self-commendations, to believe that they transcend all others, or that their Principles are better than those of other Christians whom they condemn, at least it will not appear from their Practices that they are so.

I must needs say, I see no reason at all, why the Writings of particular Persons, that are of the greatest Eminency among them, who write in their Names, and are generally, if not universally, approved by them, as written by their true Spirit, should not be imputed to the Quakers, as Quakers; But that what they

do as a Body and Society, thanks reflect upon them in such Fragments soft with what (we may say) dough.

I do indeed really foresee, they will endeavour to invalidate the Evidence that is here given against them, from the want of the Author's Name: To which Exception I have this to say to the Judicious Reader:

(1.) That in truth, I do not know his Name, for that Copy it pleased God to bring to my hand, had no Name subscribed, nor ever is addressed to any; and the Person from whom I had it, either cannot, or will not (being perhaps engaged to the contrary) tell me the Author's Name.

But (2.) I suppose the Considerate Reader may find sufficient reason, from the intrinsick nature of this Relation, and from the Circumstances wherewith it is accompanied, to exact of him Credence of the Matters of Fact contained in it; if not, he is at his liberty to judge as he shall see cause.

(3.) I desire the Reader to consider what weight is to be put upon, or what credit to be given to the Name of an obscure Author, when even Mr. Penn, the Son of Sir William Penn Deceased, hath (for Instance)

James) failed so Egregiously in his Book entitled, The Spirit of Truth Vindicated, *&c. in answer of* The Spirit of the *Quakers* tried, *that in relation thereto, and after a diligent comparing of these two pieces, Mr.* John Faldo *in his Book entituled,* Quakerism no Christianity, *hath given this Judgment;* But for *Penn*'s sake I shall believe it more than possible, that a Man of the highest Pretences, having some more than ordinary means to deal rightly and ingeniously, may yet so far deceive my Expectations, as to give the highest Contradictions to them all. *Part.* 3. *Sect.* 1.

And how ordinary a thing is it, in these times, for one Controvertist *to charge the other with notorious Falsities in Matters of Fact; what credit then to be given to Mens Names, except other things concur to give testimony to their Narratives?*

4. *I am not conscious to my self of any the least injury I have done to the Copy, or undue practice in presenting it, God knows, I believe the publishing it may be useful to the Publick.*

There was one line in the Copy which could not be so read as to be made Sense of, and therefore 'twas left out. I shall say no more, but

assure

To the Reader.

assure the Reader, the Author seems to have been faithful and ingenious, however let him judge of him and his work as he sees cause.

Farewell.

G. J.

The

THE

The Spirit of the Hat:

OR,

The Government of the QUAKERS *among themselves,* &c.

Dear Friend,

WHat is made known and manifested in me, concerning the great Apostacy in this day, and what I have seen and heard, I am made willing to communicate the same, to testifie unto the truth thereof.

It pleased the Lord, about twenty Years ago, to visit this Nation with his Loving-kindness, in sending forth a Spiritual-Ministry, in the mid'st of Wars and Fightings, to turn us from Darkness to Light, and to bring us out of the Strife into the Patience of Jesus, into his Love and Meekness, to do good for evil.

This Seed being sown, prospered in the Hearts of many, and brought forth Victory through Judgment, and the Spirit of Burning: And the Lord was wonderfully with them in this Dispensation,

that very many came off from the barren Mountains, and out of the sandy Deserts, and were here refreshed, without Money, without Price, and the Bread was broken freely to the Hungry, and Water given freely to the Thirsty: And not only so, but likewise our Vessels were filled with the same, whereby our Hearts were made glad, and caused the Springs of Life to break forth out of our Bellies, and the Bread of Life to dwell within us, that we needed not to go forth out of our own Houses, having an Holy Anointing within us to supply the wants of our Souls, and lead us into all Truth.

And the Lord did daily add unto the Church, and raised up many to go forth in the Power to Preach the Everlasting Gospel, whereby the Church multiply'd and encreased to the astonishment of the Nations.

How low and humble were they in their Spirits! how few were they in Words! Their *yea* was *yea*, and their *nay*, *nay*!

Ah! let me take up a Lamentation! How are the Mighty fallen! How have the Stars ceased to give their Light! How are the Poor distressed, and the Young Ones bruised, by the High Mountains and Lofty Cedars, whose Habitations were once in Heaven, but now upon the High Places of the Earth, to impose upon the Conscience, and to Establish an Arbitrary Power by a Law; these are the armed Beasts, and the many Antichrists, which break the Unity in Spirit, and the Bond of Peace. This brings in Divisions, causeth Differences, contentions and Emulations: It roots up the good, and eats as doth a Canker, whereby the Unity is divided,

vided, and the Peace broken. But the Unity that the Lord approves of, is for every one to act according to his measure and growth in the Truth. All are not strong, therefore all cannot be in the same Exercise, no more than a Child can be found in the Exercise of a Man: So that the disuniting Spirit doth not barely lie in being of another Mind and Judgment, but in the imposing of its Judgment and Practice; which appears plainly by *Paul*, who clearly judged that the ground of the Differences in the Church, lay very much in the judging one another in Meats and Drinks, *&c.*

It's the great Promise of the Father in these latter Days, That he will write his Laws in our Hearts, and put his Spirit into our inward Parts, to lead us into all Truth, and out of all appearances, which his Spirit manifests in us to be in the Imitation, and after the Traditions of Men.

Is it then reasonable for the Spiritual Man to be found in the practice of doing, before a Law written, but rather wait at the Feet of Jesus till God Reveals. And he that walks according to this Rule, shall know his Doctrine, and be led to behold his Glory, and Witness an Unity in Spirit with his Brother, though in a different Exercise.

How doth this differ from the World's and the *Foxonian*-Unity, which is to yield subjection to the Order of the Body, (so called) though no manifestation within. And this Unity they glory in, by this is their Kingdom upheld; from this they are able to boast, Who is able to make War with us? Who can stand before us? Do not all fall that have risen up against us? Are not these the high swelling Words of proud *Babel*, whose towri g

thoughts must be abased? Whose practice hath been to Crush the Tender Ones, in their Bodies, Souls, and Spirits. This Language hath mine Ears heard, this practice hath mine Eyes seen, to the grief and wounding of my Soul.

This combined Unity I have no pleasure in, its Nature is known by its Image, its Birth by the exercise of its Power.

My Friend Observes; What difference is there in these things between *George Fox* and the *Papists*? The one saith, *No Liberty out of the Church*: The other, *No Liberty out of the Power*. Saith the *Papist*, *What Liberty to the Sectary?* No: *What Liberty to the Heretick?* No. And *George Fox* saith, *What Liberty to the Presbyter?* No: *What Liberty to the Independant?* No: *What Liberty to the Baptist?* No. *Liberty* (saith he) *is in the Truth*. The difference lies only here, The one hath greater Power to compel than the other.

The *Papists* say, *Believe as the Church Believes*: So likewise saith *G. Fox*: But I say Nay, I am not to believe a thing barely because the Church believes it, but because it's manifested in me, else I am to wait till God Reveals it. I was told the abovesaid by two there present.

The Church of *Rome* claims a Power of Excommunication (of them) that will not submit to their decent and comely Order, though in it self the thing be meerly Circumstantial, Ceremonial, or (as they term it) indifferent; and their reason is, It Judgeth the Power, and smites at the Authority, and (say they) it's an Inlet to Division and thereby is Unity violated.

Behold a resemblance thereof, it hath been often

said

ſaid unto me, The *Hat* is nothing, but it is out of the comely Order, it judgeth Friends, who are in the Power, who teſtifie againſt it, and it breaks the Unity; and therefore we cannot ſuffer ſuch to Marry or Bury, nor to partake of any Priviledge as a Member of the Body; and this is in the ſubſtance Excommunication: For Excommunication chiefly lies in a Man's being deprived of the Benefits, and put out of the Protection of the Law, as alſo from being a Member of the Church.

The Severity is the ſame with us, for where could I Marry or Bury, if we were an intire Nation? Or how can I take a Wife without a Witneſs? Or how can I have a Witneſs, if to be one is lyable to the ſame Miſery.

Selected Bodies ought to be found in the Exerciſe of Moderation, Tenderneſs, and Mercy, as if they were a Nation. I always find, when once ſuch put forth their Hands to afflict for Conſcience ſake, as their Power groweth ſtrong, ſo doth their Oppreſſion.

But perhaps they would ſay, We do not eject for Conſcience ſake, but becauſe of an obſtinate Will, which oppoſeth Friends.

The *Papiſts* juſtifie themſelves by ſaying of the ſame. I remember a Judge likewiſe made the ſame reply when a Friend mentioned Conſcience. Certainly it cannot be an Evil in one, and Right in the other, no more than it is Cruelty in the *Papiſts* Perſecutions, and Juſt in the *Proteſtants*.

It will be a noble Example in thoſe that ſtand upon the Advantage-ground to Act in Moderation, Tenderneſs and Mercy. And although it is the Policy of the World's Churches, *&c.* under a

Pretence

pretence for Unity, not to hear the tender Conscience, yet the Church of Truth will; and where they are found, will account them as Brethren, and not to think it a sufficient ground to refuse them after Admonition, if they persist, but to wait till God perswades them. And this is the Royal Law of Liberty, the other is the Yoke of Bondage, from which we are not to be entangled after the Traditions of Men.

This great Charter of Liberty is violated, and greatly broken in many particulars: If I have a Cause before the Elders, but especially if I am a Dissenter, it's frequently urg'd, give it to Friends; if I do not, a farther Snare is offered, namely; *Dost thou believe Us to be in the Power of God?* If I say, Yea, then, *What wilt thou not leave it to the Power of God in Friends? Thou are in confusion to believe Us to be in the Power, and yet durst not trust to the Judgment of the Power.* To my knowledge, this is a capital Crime accounted.

What greater Usurpation can there be than this, to claim my Right from me into their Breasts? For though the Elders may be preserved in the Power this Year or Season, they may apostatize from the Truth, and yet claim the same Prerogative over my Propriety; hereby a Tyranny may be entail'd upon my self, by laying of such a Foundation.

A most incomparable Instance is the Church of *Rome*, who was in the Power and Glory of God; howbeit through Pride she lost it, yet gain'd, through Subtilty, the Prerogative before mentioned, to give up unto her Judgment, and to believe as she believes, to the Destruction of many thousands: So that it clearly appears, the Spirit that claims such a Power,

Power, under pretence of being in the Power, is the Spirit of Exaltation: and I know, that those Persons that have been most confident in the claim, under the same pretence, have committed great mistakes; and thereby Truth hath been depressed, and Error cherished.

I suppose I may affirm that in all Ages, Truth hath not been persecuted as Truth, but as Error; I could instance, that many in the great Assemblies in *London*, have not only been dissatisfied with the rest of their Brethrens Actings, though they made use of the Name of the Lord. Both these cannot be right, yet both claim the same Power in Judgment: Otherwhiles submit (through fear) unto the Judgment of the more eminent, though it doth not at all correspond with their understandings. If one part of the Body be liable to mistakes, why not the other? And if the Spirit, as they are a Body, is to be Judge and Determiner of Things; by what Spirit shall I know which is in the right? How needful is it therefore to be joyned to our own, in the particular, considering how lyable man is to err, yea, in petty Matters. And I know, an Oppressive Act done by a Select Body, having Power, is by very few clearly discerned, but when done by a private Person, every weak-sighted Man can then discover it to be an Oppressive Act: And so the evil Actions of Great Ones are judged less Criminal, and the Persons less Faulty than in Justice they ought to be.

The Churches of Men are still setting up themselves one above another; but the Assemblies of the true Church are all equal, having Christ the Light equally present with and in them: and therefore

Friends,

Friends of one place, cannot say they have Communion over Friends in another place, seeing all may be able to have Christ the Light alike, in and among them; else Christ his Spirit, in several places, should be above, and under themselves: For Christ in each Assembly of the Faithful is their Head; and this Head they do not leave, to set up a fleshly Head to themselves, whether it consists of one or many of them: seeing Antichrist doth as strongly invade Christ's Headship in many, as in one Man; in a Council, as in a Pope; in *George Fox* and the Body, or either.

This Spirit of Antichrist in *G. Fox*, &c. would wrest from me what I am not willing to part withal, to wit, my Conscience, under no less Penalty than Excommunication; which is as far as in them lies, the loss both of Heaven and Earth; of Heaven by Excommunication, of Earth by Deprivation; and this without Redemption, unless complying with his or their Will and Pleasure; and for no other cause, than for the omittance of a very small Ceremony, which they hold necessary to Salvation; like the Circumcision of old, who Preached, *Unless they were Circumcised they could not be Saved*. But perhaps they will say, We do not Excommunicate thee, yet we cannot own thee in thy Error. I answer, It's one thing not to own a Man in a particular, and another thing so to disown him, as wholly to exclude him from Protection: For if I am once accepted of as a Member, and after cast off as not being a Member, I shall leave it to the Sober what to call it. Perhaps they will say, *This casting off was not for the same*, (as indeed it hath been said unto me) *but for the Contempt*

contempt. I may rather say, Sure the greater the cruelty, to lay an Injunction upon so small a matter, that draweth after it so deep a Censure, as to cast a man out of the Church. Suppose a Magistrate did command a trivial matter, some Ceremony or other, under pain of Treason, and should proceed against the Infringers of this Command as Traitors; it were much to be doubted, whether the Command did not partake more of Cruelty, than the Disobedience of Contempt: For where Authority shall so far lose it self, as to lay so great a weight upon so small a matter, it rendreth it self contemptible; and then it's no marvel if it be contemned, having made it self contemptible. What will our Lord do unto these that shall be found beating their Fellow-servants, and driving them from their Dwellings?

Again, whosoever squares his Actions in things religious by the Spirit's requirings, he is a bad spirit, &c. Whosoever would be governed by the great Law, *To do as he would be done unto*, he is out of the Truth; He that will not do what others would have him to do, he is wilful, stubborn, and obstinate.

If the Body saith, It is to be so or not so, (tho' *two thirds* of them are otherwise minded, yet are silent) and if it shall happen for one to oppose the thing with much moderation, and the said *two thirds* shall in their spirits unite with him, yet notwithstanding a few of the combined Elders will bring him to the Bar, and unless he will own Condemnation, Judgment shall pass against him, with such an imperious Authority, that the others dare not open their mouths, so that their arbitrary

Commands they can impose upon their Fellow-Members. They proceed further, saying, He that will not submit to the Body, oppoſeth God and his Truth; And they make the Body the Touch-ſtone, ſaying, This is according, or not according to Truth, as the Body hath Unity or not Unity with it; and ſo by this practice the Spirit of the Lord is to be tryed, and judged by the Body. This hath *two* parts, to deprive us of the Law of the Spirit, and to bring in a tyrannical Government; it would lead us from the Rule within, to ſubject us to a Rule without.

It is aſſerted in Print, that if I believe the Light within me directs me to a thing, and the Body ſhall not have unity with it, it is ſafer for me to rely upon the judgment of the Body. I remember about a *dozen* of the great ones ſubſcribed a Paper to this effect, and ſent it to *Hartford*, but it was there much diſliked: There was this alſo in it, That if any perſon had (as he thought) a command from God, to do a thing, or to put forth a thing in Print, he muſt firſt come and lay it before the Body, and as they judge, he muſt ſubmit. Is not this an Arbitrary Government, bounded by no Law, but what *G. F.* and a few more pleaſe? Herein the ground of our Liberties is taken from us, (to wit) To live, act, and judge according to the Law within. In this is the diſtribution of Juſtice, and he that is overawed by a power without, ſtifles and ſtrangles true Judgment, which ariſeth in himſelf; by this is Juſtice and true Judgment obſtructed and violated. It's the higheſt uſurpation of our juſt Liberties; For when ſuch Principles are eſtabliſhed, they are not eaſily laid down, they have encroached

Juriſdiction

Jurisdiction where none was, taking upon them a Power to judge and domineer over the Innocent, over the Conscientious, over the tender in Spirit, by new Laws which the Spirit never gave forth, nor hath unity withal, nor many of the Body, which through fear oppose not these things. They go higher; they say, Their Judgment is God's, and their Acts are as binding as God's, it proceeding from the Spirit of the Lord in the Body: Their Judgments are so positive from God and for God, and their Censure so severe, which causeth a faint-heartedness in the weaker, to speak according to their measure, lest they should displease the Body, and be brought to Judgment. It is a dangerous evil for any Man, Men, or Council, to make him or them Lords, or Lawgivers in the Church: Christ himself being the immediate Lawgiver, and Judge in this the Day of his Power. Men have commonly thought, that to preserve the Church in Peace, is to suppress Error; whereas to preserve them in Faith and Love, with the Father, Word and Spirit, this is rather to preserve the Church.

How many persons, under pretence of healing the Body, wound it still deeper; and under pretence of preserving its Peace, hurry it into endless Dissentions, or reduce People to a Formal Faith! Doth not the abovesaid Body practise the same? Yea. Ah! How do they build up that which they once pulled down; and do that themselves which they have condemned in others! Ah! That they would suffer the Word only to be the Rule in the Kingdom, and the Light thereof alone to shine

there, and not to walk in the light of their own Fire, and in the Sparks which they themselves have kindled, whereby they may lie down in sorrow, whilst they neglect the true Light, which lighteth every man that comes into the World.

In the true Church, Unity stands in diversities; But in the false, Unity will not stand without Uniformity. And it is greatly to be lamented, how that very many will do nothing without the Authority of the Body, tho' it be never so clear in them; and this sets up the Body above Christ.

And because a further dispensation is not relished by the Elders, the which they hide from the Inferiours, lest their glory should be Eclipsed, and draw the rest from a dependence upon them: They content themselves with this limited Ministration, and set up Tabernacles here for their Residence, which is above, and beside the Spirit of the Lord's teaching, which leads us on to know and follow the Lord. These are they that stop Israel's travel out of all appearances, which his Spirit leads not to; These are they that lay stumbling-blocks in the way in their Journey: These are they that will not have the Lord's People, Prophets; that their Persons may be still had in Admiration for advantage sake: else, what meaneth it, that certain Persons are appointed to spend the whole time in speaking in every Meeting, and all the rest to come as Hearers, neglecting the Gift in themselves, only waiting upon their Lips. When as oftentimes fresh Springs arise in particulars, to make glad and comfort the Hearts of others: But through the long Declarations and Discouragement, withal, the

the Springs are ſtopt, and the tender nipt. Ah! God will viſit you for theſe things. And certainly if this Babyloniſh practice had not been exerciſed, his precious Truths had been publiſh'd in the mouths of thouſands more, and 10000 more to the knowledge thereof would have been brought; a greater growth in the Truth witneſſed, and the Mind and Will of the Lord more revealed; a greater diſcovery of the Man of Sin within and without us, by the tranſcendent brightneſs of the Everlaſting Day, which will again break forth, and recover the ground which hath been loſt; open the Myſteries which are yet hidden, break the Serpent's head, and wound the *Leviathan*. Amen, *Halelujah*.

Moreover, as others before them ſet up the Scriptures above the Spirit, in having that to be the Tryal, Touch-ſtone, Standard of Doctrine Worſhip, and of all Spirits; ſo do they greatly err in ſetting up the Body above the Spirit, in having the Spirit tried by the Body; the one ſaith, *The Scripture is the Rule*; but in truth, the Meanings they make the Rule: The other ſaith, *The Spirit* (and not the Scripture) *is the Rule*; but the Dictates of the Body they make the Rule. For if I walk according to my Meaſure, and my Meaſure is my Rule, and it differs from the judgment of the Body; by their Rule I am to deny my Motion, becauſe it anſwers not the Mind of the Body; for they lay down this as an infallible Rule, That *the Body will have a true ſenſe, feeling, and underſtanding of Motions, Viſions, Revelations, Doctrines*, &c. *and therefore ſafeſt to make Her my Touch-ſtone in all things relating to God.*

Ah! that ſhe would return from whence ſhe is

 fallen,

fallen, and repent, that the Crown may again be set upon Her head.

The same Arguments which the Pope, &c. makes use of to support himself, the Body useth, and severe judgment is denounced against him that shall speak a word against the Authority of the Body, as it is against him that shall speak against the Power and Authority of *Rome*. And as it was and is a common practice for the Pope to esteem Drunkards, Whoremongers, &c. far better than *Non-conformists*, even so it is with the Body at *Devonshire-House*.

If a *Non-conformist* endeavours to bring to light the viciousness of the Priests, they will have ways to prevent him, either to raise some Accusations or some other cunning Evasion. The Body practiseth the same, as I could instance, and may, when occasion offers.

I have heard, from a credible hand, what a solemn Meeting there was appointed by *G. F.* and others of the Elders, to Judge and Condemn several Men and Women of good report; and shelter, cover, and hide the wanton practices of others: and the more effectually to discourage persons from discovering these wanton and unclean Ministers, to some they would say, *Let it fall, bad Spirits will get it, and reflect upon good Friends*; to others, *Thou art an unclean Spirit, raking in Mire, and Dirt, to lay open the Miscarriages of others*; By which means the Adulterer goes free; only perhaps private reproof falleth upon him.

Consider, O Friends! Is it right to cover the Whoredoms of the wanton Ministry, &c. and unclean Strumpets? and judge so openly the mistake of

of a person, when the Actions were true, and in the same House. Is not this apparently to discourage persons from discovering these things, and encouraging of the other in their filthy and defiled Conversations? whom God will judge. *He that justifieth the wicked, and condemneth the Innocent, is an abomination to the Lord.*

Again, those that forbore the custom of their Hats in Prayer, could not partake of their Rights as a Member, until a Renunciation thereof, and for no other cause; when Zealots for that form (tho' guilty of uncleanness, and other vile abominations, and the persons accused for the same, yet) allow'd to minister as a Teacher, and employed in the Service for the Body.

Such was the rigidness, That persons only suspected to favour the forbearers of the *Hat*, must bear a publick Testimony against them and their Spirit, or else be liable to be disown'd. If they were not drunk with an Arbitrary Power, they might sure find out a *medium* (for the omittance of so small a Ceremony) between an Ejection and an Approbation, between owning a person, and not giving him a liberty to exercise his Conscience.

If this kind of Judicature had been set up in the Apostles days, what Confusions, what Disorders, what Divisions, what Rents, and Breaches had there been in the Church? there being some that held a necessity of keeping the Ceremonial Law, others not; some for keeping of Days, others every Day alike, some for eating of Meats, others of Herbs; some for Circumcision, others not. And *Paul*, to preserve the Unity, notwithstanding these differences, writ, not to judge one another in Meats,

Meats, &c. but to wait till God reveals it to him. And if *G. F.* and the Body had but this moderation, what a Harmony, what a Unity would there have been amongst us!

The *Papists* had a way to try all suspected Persons by, namely, that they call the Sacrament of the Altar; the *Protestants* the Oath of Allegiance and Supremacy, as also the Renunciation of the Covenant; the *Presbyter* the Covenant it self: And this Body tries suspected Persons by this, namely, *Hast thou given Testimony against the Spirit of the Hat?* I could never get any of them to define what this Hat-Spirit is. And as the *Papists* (to render the *Protestants* odious) styled them *Heretick*s; the *Protestants*, *Phanaticks*, *Puritans*; and all Sects call us in scorn *Quakers*; and the same Spirit of reproach hath entered this Body, in stiling the forbearance of the *Hat*, *Haters*, *Hat-men*. If any may have that Appellation, it's rather due unto you, who keep it off upon a Religious Account, than upon those who keep it neither off nor on upon a Religious Account. They of the Circumcision were so called, not because they forbore the practice of that Act, but because they still continued in it; and it's preposterous to give *Nick-names* unto persons for not doing of a Thing by the name of the Thing. We were called *Quakers*, because we trembled at his Word, not because we did it not.

We displeased Man, because we do not uncover our Heads before him; we say, and say true, true Respect doth not lie in the uncovering of our Heads; a pitifull low thing to lay honour and respect in a *Hat*; we say, it's the honour below which perisheth: We say, it's an honour that may be trampled upon

upon, and laid in the Dust, (as *William Bailey* and others well said, and many of these men that have born that faithful Testimony, are so far backslidden, that they say there is a Respect and Reverence due unto God in it); Let the judicious judge, whether the Honour and Reverence which they give God in this things, according to their own words, be not the honour below which pertaineth

They do not deny the giving of this Cap-honour unto Men, because there is honour due; but because there is no solidity in it, for just and true honour they acknowledge is due unto Superiours; and although *G. F.* and others have trampled upon this Hat-honour as the most vile Excrement, yet he and they do say unto us, *You give as much reverence unto God, than unto a Horse.*

Is it not strange that these men shall lay so much stress upon a *Hat*, as a Duty due unto God, when they have look't upon it as a poor low thing when Man hath required it, and so make us more odious, we are called *Ranting Spirits*, when we do abhor and abominate that monstrous Principle. It's probable many do forbear this practice, what then? must I therefore bear *Ranter*? Nay surely, no more than they are *Papists* that are in the same Exercise with them in this outward Observation. The *Ranter* gives no honour at all unto God, neither inward nor outward, but makes a derision at the Name of the Lord.

We do not forbear the *Hat* in this disdain, or for want of reverence to the Holy, Pure God, (for if he required it, I believe we could not only suffer that, but die live also) in the Service of the Lord, and for this Truth: but because he doth not require

this of us, but rather a more Spiritual Reverence? It is therefore no shame to be filled *Another Spirit*. It is a true saying, and worthy our Consideration, *That they cannot rejoice together to enjoy the Christ Jesus in us.*

These ill Ministers conjoyn together to subvert our Lawes and Liberties, given by the Great *Jehovah*, by obstructing or denying of Justice, (if they apprehend it tends not to their Interest) which is as the Life and Blood to the Body, and doth give warmth and motion to every Member, which is nourished and entertained by it, but being once stopped and feared up, as the particular part of necessity faint and languish, so must the whole frame be dissolved; and assuredly, tho' they are lifted up, as it were, unto Heaven, in their proud imaginations, the Righteous God will blast all their exalted expectations, and they shall die and perish in the general dissolution, because they have not regarded the Fatherless, nor pitied the poor in Spirit, nor compassionated the tender Conscience, which feared to sin against the Lord, but crushed, spoyled, and oppressed (without bowels of mercy) those that had little strength to help themselves: invaded their Rights, violated their Liberties, endeavoured to take the Meat from the Children and give it unto Dogs.

Heretofore, before they were high and mighty, they were the Balm of *Gilead*, which healed our Wounds, restored our Spirits, and shewed us the way of Salvation; but of late years, like the Fig-tree mentioned in *Luke*, without efficacy, without Fruit, only destructive to the particular Members, who discharge their Duties and Conscience

whereas they should be like the good Old-man, who dieth in a full age, after he hath fought a good Fight, and overcome the Evil one; they should be like the Sheaf of Wheat which cometh in, in due season, to uphold our lives with the staff of Bread; and not unjust Judges to overthrow our Liberties; nor proud Elders, to overthrow the Gospel. One thing more to add, and perhaps thou hast not altogether forgotten it, it is this.

G. F. being very sick and weak for a long time, a tender Love rose in the heart of *W. Gofnal*, to give him a friendly Visit; and when he came into his Chamber, *G.* was transported into such an high Passion, and uttered such vehement and violent words against him, that many there present in the Room, were almost astonished thereat. It was for this cause *W. G.* long before signified unto *Samuel Newton* his apprehensions, that *G. F.* would have stricken him, (of this more hereafter) and he being lifted up in his Spirit, like *Lucifer* he uttered words to this effect, *Friends, although I have not yet told it you, I do now declare it, I have power to bind and to loose whom I please.* How hath *Solomon Eccles* fed this exalted spirit, who puts forth these words, *Stand up Muggleton the Sorcerer, whose mouth is full of Cursing, Lies, and Blasphemy, who calleth thy last Book a Looking-Glass for G. Fox, whose name thou art not worthy to take into thy mouth, who is a Prophet indeed, and hath been faithful in the Lord's Business in the beginning. It was said of Christ, that he was in the world, and the World was made by Him, and the World knew him not. So it may be said of this true Prophet, whom John said, He was not, but shew with*

fault this Prophet was very heavy and evil-favoured upon him; and although the World knows him not, yet he is known.

Certainly such Expressions are not to be given unto man; nor in the sense in which they are used by his Brethren, is of dangerous Consequence: for by this mortal Sin have greatly suffered Flattering Ministers. Of all the World never suffer persons to kneel before him. It is done upon two occasions, the one in a very private manner, and but by a few. The one is when he is made first to Minister, the other is upon some miscarriage committed by a Minister, and upon the acknowledging of his fault upon his bended Knees, then God absolves him. Such is the absolute power which he takes to himself. That he will break open Letters, and alter the Contents. One of the most eminent Ministers amongst them, being of a more moderate Spirit, was in the meeting the Bridegroom judging both those that kept the Act of Parliament full, opposite, contentious Spirits, that sat for those that kept it off, or on, as to the Letter, those do not the Spirit of the Lord did not judge, or trouble to this purpose: he blotted out a line or more, and writ over it clearly another Letter, to wit, *Those he did judge those that kept it on, and not those that kept it off*; and *John Whitehead*, who writ the Letter, knew not of it.

My heart is often-times grieved within me, and my Spirit oppressed with Sorrow, when I call to mind their Lowliness, and their Plainness in Apparel! Ah, how did their Countenances and Garments suit with their Preaching of the Cross of Jesus, and very many were brought by their Ministry

nistry, out of Rich clothings? But behold a Wonder! These Ministers, in a short space, got into the richest Habits, to wit, Beaver Hats, Camlet Cloaks, the finest of the Cloath, not inferiour to the Merchants of the City, setting aside their *Lace* and *Ribbands*. It hath been their lot to be haled (with violence) out of the Assemblies of Professors, for hearing of faithful Testimonies and thrust into Prison. Did I think to see the same violence offered in our Assemblies? Nay, but with Sorrow, mine Eyes have seen pulling down, haling out, and thrusting forth of our Meetings, and they went to the utmost, as far as their power: And doubtless they wanted not Will, but Power to Punish. These ravening Wolves, which worry and prey upon the Flock, boast themselves to be *Parts* in this Sea-fetched Body? and affirm, That if any of them commit a fault their *Peers*, or their equals, are only to be their Judges, and not the *Laity*, or Commonalty, so that in their Selected Assemblies, these keep the Inferiours at so great a distance, and their Spirits are so overawed, that they dare not (but seldom) contradict the sayings of the most eminent Elders. [illegible]

I do tell you that poor *James Claypole* contradicted and that with much moderation, the imperious Elder, *John Bolton*, for saying unto a maid, *That she was first to see the evil in her self, before she judged it, and not* (saith he) *because we say so.* This poor man, for this presumption, was first to acknowledge his Error: Yet he in private confest it to be no Error; But being a man of peace, would rather bear his burthen, then to stand against, or contend

with so great an Elder. How is it possible the Young ones can speak their minds freely, when they are thus curbed and overawed? By this means a few will sway a Meeting which way they please; unless the *Parties* are in Competition, when they meet as two great waters, ready to overwhelm one another, with their warring bost in the Power of the Lord. To prove this, I shall give thee a few pregnant instances.

The *First* is concerning the Marriage of *John Osgood*, who is well known to be a man of Moderation, Sobriety, and of a deep Judgment, owning and holding forth, as occasion offered, the Principles delivered; and he was held in such reputation, that I know no more Counsel had a greater influence upon, and acceptance with the Meeting than his; But after he came to forbear the Exercise of the *Hat* in Prayer: The Zealots for that practice, did use their utmost endeavours to screw him out of that power and authority which he had in the Meeting, as the Paper figned by *Eleven* Ministers doth clearly demonstrate. It came to pass, that it was his purpose to take *Rebecca Travers*, the Younger, to be his Wife: first he went to the *Women's* Meeting, according to Custom, to acquaint them with his Intentions, and there they past it with so great an Acceptation, that a very considerable part of them went along with him to the Mens Meeting, to justifie and stand to their procedure towards him, if occasion offered, whereas others have seldom above two. He likewise acquainted the Men with it, and after a short space, one there charged him for opposing a Servant of

of the Lord, that had declared a thing in the Name of the Lord.

He presently cleared himself from this aspersion, by proving the person to be in a notorious falsity, which he asserted in the Name of the Lord; this Blasphemer, that is thus stiled the Servant of the Lord, under the pretence of a Physician or Chyrurgeon, made it his common practice to commit Uncleanness, and wantonness towards Women; and yet he was employed and sent by *G. P.* to judge Persons and Meetings, he made him also as his Companion in his Travels, and covered him in his wickedness, insomuch that it was a crime sufficient to take notice thereof.

And although *John Osgood* cleared himself as is above expressed, *John Bolton* with two or three more had another snare for him; namely, *Will thou give a testimony against the Hat-spirit?* His Reply was to this purpose, *When he saw it to be an evil, he would; but as the present he did not, and therefore could not give a Testimony against a thing, before it be manifested in him to be an Evil.* This would not satisfie them, altho' he again came into their Office, in the keeping of it off. This Marriage was declared by *Rebecca Travers* the Elder, and *J.* to be of the Lord: and *John Bolton*, with not above *two* or *three* more, did so oppose the passing thereof, *in the name of the Lord*, that it could not be obtained, unless he would give a testimony as above, and yet almost the whole Meeting was for passing of it. This will seem prodigious to persons ignorant in these affairs.

He

He therefore, without their Consents, appointed a Day to take his Wife, and a very considerable number of the Meeting were Witnesses thereof. Such was the Security and Lordliness of *Y. A.* that he in publick disowned *The. Salthouse*, for his being there a Witness, and for his Moderation. These Transactions did so prize upon the Spirits of others, that it was exceeding difficult for any to obtain Witnesses in such an affair, if the Meeting refused to pass it, tho' never so unjustly.

By what hath been said, it may be clearly discerned, That the greatest part of the Meeting signifie no more than Cyphers, that a few Rule by Will and Pleasure, a certain ready way it is to make Hypocrites; for what greater temptation can a Man meet withal to reduce him to a conformity against his Conscience, than to deprive him of a Person whom he most dearly loves? And what greater rigidness can there be to deny the accomplishment of so weighty a Concern, for the omittance of so small a Ceremony as the *Hat*?

Let this be had in perpetual memory, That some of you were Judged, Condemned, and Excommunicated for no other Cause than the *Hat*, and now these Judge, Condemn, and Excommunicate for the same, (Oh greatly to be admired!). Not that I am against this practice when required of the Lord, but against the customary use thereof; for this I have known and frequently seen, that when a Minister hath ended his Declaration, and a general apprehension that he will make a close with Prayer, off goes their *Hats*, according to the custom of other Societies; and immediately up stands another

ther and begin a new Declaration, then, as Men affected, or given over to *Hats* again. Moreover, it will happen sometimes for a Man to be overtaken with sleep when the Prayer is begun by some accidents or other he is disturbed; but before he is well awakned, he thumbs off his Hat as a Man affrighted: Can I judge that those things are any other than a formal Custom? Nay, spiritually, others do not pretend that Spirituality as Worship, and these Men it is no marvel in them.

I never could yet understand why the Head may be covered by an Assembly, when a Minister shall return high Praises unto the Lord, in an elevated, fresh, and lively Spirit, and to be so erroneous as to be Excommunicated for the same in time of Prayer.

I have been the larger upon this Instance, because it proves the greatest part that is here written.

The next is this: M. *Bertram* and *Elisabeth Lady* came before the Men's Meeting, to express their intentions of making their Marriage; the one part declared positively, as from the Lord, that it was to pass; *John Nelson*, *Gertrud Roberts*, and *Thomas Briggs* were three of them, besides many others. *Thomas Briggs* was transported into such an angry Zeal, that he told them, That *it was of the Lord*, and that *they opposed the mind of the Lord*: Then when the other Party came close to the business he did shut them, whom the Persons were that intended their Marriage, to his great shame. *John Nelson* and *Gert. Roberts*, were the great Opposers, and the three former, as indeed with

publish

under moderation. Several went home with grieved and sorrowful hearts, whereof *John Offgood* was one, and *Widow Phillips* another; I could name more, but let this suffice.

The next is concerning *John Swinton*, who did write a large Paper by way of Lamentation, as being commanded and required of the Lord to publish the same, wherein was expreſt, That *the Leaders (the Ladders) were greatly guilty of the fulneſs of Dyet, fineneſs in Apparel, and of ſpeaking wordiness of the Life, which was a burthen to the Life*: He juſtified this for ſeveral years, though ſtrongly urged to deny it; but at laſt they purſued him ſo cloſely, that the Meeting at *Devonſhire-houſe* ſent for him out of *Scotland*, in the Winter-time, for Him and his Paper to be tryed: But before he came, there was a meeting at the ſame place concerning him, and there *John Bolton*, *Gilbert Layty*, *John Nelſon*, and *Charles Harris*, with many others, paſt Judgment againſt Him and his Paper: A Reply was made by *Gawen Lowry*, That *it was not regular to deal ſo by a Perſon and his Writings, that was not there to anſwer for himſelf, to Condemn Him, and then to Try him.* This I bring as a further proof of their unreaſonable Tyranny; For what juſtice and true Judgment could be expected, when theſe Grandees, who were his Judges, did give Judgment againſt him before-hand?

In a ſhort ſpace after *John* came to *London*, and a Meeting was again appointed, he ſaw the Breach would be great, and therewith his Exerciſe, relling divers before-hand, *The Child muſt be divided*,

Gould [illegible] *the Saunders garment rent*: and to when the day came, he denied the Paper, and the Spirit that gave it forth, yea *fit for the fire*: and moreover, *That it was writ in an hour of Temptation and weakness*.

Let the impartial judge, whether this Recantation was not done rather in fear an hour? and whether the things are not true that he declared?

It's time to conclude, having dwelt long enough upon this Subject, with this Counsel and Admonition to the High and Mighty, and to the lofty Mountains, and aspiring Cedars of this Assembly, before spoken of: Despise not to take counsel of Children, nor disdain the advice of the youne, and weak. Oneness to his possible deep knowledge and true little esteem may be found together. This I have to inform you, that though you have reduced many to a sober life, the way to keep them, and to bring in more into the same Fold, is by mildness, not setting up a Lordly Judicature over the Conscience, for by this all Professions have been foil'd before us; and it is observed, that when the Spirit of Lordship enters a People over their Fellows, the Lord doth disappoint the Undertakers thereof, by the withdrawing of his pure Spirit.

My Soul's desire is, That the Spirit of Lordship and Exaltedness, which hath entred the Body, may be crusht for ever, that the little Ones may serve the Lord without fear, and be found in the Exercise of nothing in the Worship of God, but what his pure Spirit leads unto, and out of that, Truth may spring up in the hearts of thousands, by enjoying

[illegible] of this Holy Liberty, and that God may be [illegible] in the [illegible] of all Op[illegible] pretious may be [illegible] to [illegible] the Name of God may [illegible] that the Light of his Glory may [illegible] in our Practice, in the [illegible] freeness and [illegible] not wanting, Proud Lordly [illegible] to rule over [illegible] Ministry to [illegible] Truth from us, but that every one may [illegible] his own Vine without fear, and eat the Bread at his own Table. And God bear me [illegible] Liberty, Christian Truth, as it hath been declared [illegible] and the Principles delivered by God [illegible] and those [illegible] according to my Measure, ought to have a place in this Body; but from the Body of Christ, and the Unity of his Spirit they cannot separate me, and therefore my God is [illegible] and refreshed in my [illegible] Retirements [illegible] fires, nor to join hands to oppress any, nor to give up my [illegible] unto the Voice of [illegible] Back to the Oppressor, nor any [illegible] to the Body. Though I can give [illegible] Smiter, and my Cheeks to the [illegible] Hair, yet it is through a patient [illegible] and with a joyful Davish submission.

And altho' they daily exercise [illegible] before-mentioned, yet by their [illegible] they make people believe, That they [illegible] lefs, innocent, and peaceable People, [illegible] bearing wrong, but not doing any [illegible] fions. Write, or speak their Deeds, that the Rulers take notice of, they will [illegible] them under such terms as may render them odious; and the more effectual-

effectually to work on their Affections, they will fix upon them formless and contemptible Appellations, as *Sadducees, Publicans, Drunkard, Lyar*, &c. Some of them utterly refuse, and to prevent an Inquisition into the truth of the matter, they would make people believe that they are envious, malicious, and disorderly Spirits, tho' divine, serious, and sanctified Spirits, who are gone from Truth, and are out of Truth.

Such is the portion of those that appear in the least against their impetuous, arrogant, and self-conceited Actions and Behaviour. Men detected for Falsities, and abounding in Crimes of unspeakable nature, but were thus reproached? Must it be Injurious in them to complain of their Oppressions, and Envy, and Malice, &c. in us to complain of ours: Their Persons are too Sacred, yet really they have been exceedingly exposed in setting up the Papist Infallible.

If I have any interest in a Burial-place, and displease the Body for discharging of a good Conscience, I shall be destroyed thereby, and be necessitated to seek a place for my dead elsewhere: albeit, the Truth, as it hath been declared, is dear unto, and precious with me; for say they, *Thou speakest against those that are in the Truth*. Let the Spiritual Man judge whether this is not a setting up themselves? Yea, let the reasonable Man judge whether this is not to dispose of my Right and Propriety by Will and Pleasure? they are, like the *Pharisees* of old, who were more zealous to keep up their Traditions, than the Law given from the Lord, for they are more zealous to keep up their power as a Body, than the Truth it self.

It

It appears plainly from the Juſt and Righteous they p
Man, that C. and the reſt of his Council have ever, a
endeavoured to ſubvert the Royal Law of Liberty, the
and to introduce an Arbitrary and Tyrannical Go with
vernment over the Conſciences, over the Flesh of
God.

Theſe are the ravening Wolves which prey upon
the little Ones in a Lordly Spirit. This is that enchan'd
venomed ſpirit which hath ruined their Judgments, some
poſſeſſed their Hearts, and blinded their Eyes, some
know himſelf it is in the Nature, how ſelf-ſeeking
ein the Effects of it; which will beſt appear, if it
be examined by that infallible Law
muſt be ſtated. This is the Foundation of
Laws, out of which they are derived; and is the ſole
Supreme Law, and the Health of the People, and
end of all Laws to which they are obliged. And
how far this Spirit in them ſtands in oppoſition
this Law, I ſhall further manifeſt.

They pretend and claim an Infallibility in Judg
ment, &c. (not that I am againſt Infallibility, but
that it is in a ſpecial manner peculiar to them,
they are a Body, this I am againſt) yet who more
fallible in Judgment than they? who more partial
in Juſtice? And what can be more dangerous and
deſtructive to the well-being of a People than ſuch
a claim without it? If they were in it, effectually
they would boaſt leſs, be more humble and
more ſelf-denying and mortified in their
tions.

I ſhall be liable to tranſgreſs by breaking a
hidden in their Breaſts, that muſt be
they are pleaſed to ſay is ſo, all muſt be

they

...they please to call so. What (say they) doth that ...fer, doth it not feel that which the Body doth not? ...thou art in an exalted Spirit, the Body hath no unity ...with it; if it had been a true motion, the Body would ...have a sence thereof, (behold the Touch-stone), and ...perfidiously in their degenerated Natures, as many ...upon great enormities have been, so greater will be pro... ...ur'd: Lust will become a Law, Envy will be... ...come a Law; Ambition and Covetousness will be... ...come Laws. What Distates, what Divisions such ...Laws will produce, may easily be discerned by the ...least Vicissitudes, to dispose of all to the mainte... ...nance of it self? The bounds of the Royal Law they ...have removed and broken, (and this mischief must ...needs ensue in the stead thereof) Tyranny establish... ...ed) and yet they will tell us, It's for the honour of ...Christ, and its service from the Spirit of Truth. ...What greater dishonour can there be to the ...Lord God of Heaven and Earth, than to pretend ...his Holy, Pure Spirit in the practice of Injustice, ...Oppression, and to make use of his great ...Name and Power to patronize their pride and ex... ...orbitant Spirits?

...Such arbitrary courses have an ill Operation upon ...the Spirits of Men, it weakens their Hearts, and ...feeds their Courage, and begets in them a slavish ...servile temper and Disposition; and where this arbitra... ...ry and unlimited Power is set up, a way is open not ...only for the security, but for the Advancement and ...Encouragement of Evil, and a means to Increase ...Murders. Such Men are apt to cry up the ...Deity in all respects, and are the only good Friends ...to others (though exemplary in their Conversa... ...tions)

eth not a Fox, nor a Body to converge

this to the Voice of his Spirit, in the least Babe as in the greatest, or, as in the Body.

And I affirm, the Lord did not raise them up to bring us off from the barren Mountains, to feed upon them who are now become a Defart; nor from under our Oppressors, to turn Oppressors themselves: Let them remember the Army, it is their Figure, and if the Lord's anger waxed hot against them for their Unfaithfulness, what will be the Portion of these, who have so deeply Apostatized from clearer Manifestations?

Many of the most Eminent have had potent Impulses, to give forth solid, and sound Arguments for Liberty of Conscience, and have pleaded strongly for the same, yet *George Fox* was heard to say in a selected great Assembly thus, *Though many Friends have writ for Liberty of Conscience, I never asked the Word, it is not a good Word, no Liberty to the Presbyterians, no Liberty to the Papists, no Liberty to the Independents, no Liberty to the Baptists, &c.* Liberty is to be only in the Truth, and faith he, no Liberty out of the Power. In Answer unto this, Truth gives Liberty unto the weak, yet no weakness in the Truth.

Since the Spirit is withdrawn, they do greatly want the Power is as much, and as fresh as ever, if so, they would be more refreshed with it, and not with Sleep in their Assemblies) and their Unity is quite lost. Yet verily, sharper Contentions are seldom found amongst any People. To prove this, I will set down two notable Examples, it is between four famous and eminent Elders.

First, *Tho. Salthouse* and *John Bolton*: *T. S.* being a man of some Moderation and Tenderness used

his endeavours to beget a Reconcilement between the Practicers and Forbearers of the *Hat* in Prayer, and to receive each other as Brethren, though they differ in that particular thing; but that high and hot-spirited Elder *T. B.* called him false Prophet, reputed him worse than the Forbearers, and opposed his Ministry, untill with much ado a Reconcilement was made by a condescention on both parts.

The other is between *G. Fox* and *Sam. Newton*, who being a man of some Honesty and Cleanness in his Spirit, was against having of a Person to Act in their behalf, as in relation to Sufferings, whose Conversation Preached not Righteousness; but *G. F.* opposed him with so much wrath and violence, that some there present thought he would have strucken him, he being a person so right qualified and accomplished for *George's* Interest.

Such is the swelling Pride of this *Lucifer*, that he gave forth a Paper, That *his Marriage with* Margaret Fell, *was a Figure of the Marriage betwixt Christ and the Church.* I may more justly believe it to be a Figure of the great Apostacy from the Truth, and barrenness in the Truth.

He likewise declared, That *his Marriage was to have the state of* Adam *in his Innocency, in the state of the second* Adam, *who never fell.* This Paper was so ill Resented, and so much disliked, that it was called in again; and a rare thing it was to get a sight there of, albeit through an accident, I had a View of it.

The abovesaid *Samuel Newton* and *John Bolton*, to give them their due, have not taken a little Pains, Labour and Travel, to bring to Light and

to Judgement such unheard of Practises of beastly wantonness, and filthy uncleanness, that it is hard to believe the excess thereof: But *John Bolton* hath, or had a Confession in Writing from one or two of the Female Persons concern'd, of the Debauched Actions, to declare the truth thereof; yet notwithstanding they met with such great Obstructions and Opposition, that they cannot accomplish a thorow Examination of it, because it toucheth many Eminent Ones in the Ministry; who from day to day resorted unto them, and giving them these Appellations, *Innocent Lasses, and Daughters of* Sion.

Sometimes it comes to pass, that two approved of in the Ministry, will oppose and judge each other in publick Assemblies, in the Name of the Lord: but to prevent the evil effects therof, the next day Persons shall be appointed to declare the Greatness of their Unity, and the Oneness in their Spirits.

But least there should be a misapplication of what I have Written; when I express *the Body*, I do declare, my meaning is, The Second Days Meeting at *Devonshire*-house, with some other Principals in other Countries, who are their Abettors, and not the whole Body of the People called *Quakers*, for I am assured, and well know, that very many have not bowed to this Golden Image, with whom my Soul hath Unity, and with whom I am Refreshed.

And moreover, I meet with many who will freely open their Hearts to me, with grieved and sorrowful Spirits, to behold what Domineering, and what partial Judgment is practised, what Severi-

[illegible] Tyranny is Reproved at this Meeting, but [illegible]

[illegible] up, and God [illegible] Power, reckoning themselves as prudent and wise to grapple with these *Goliahs*, unless the little Stone be given them to smite them on their Foreheads, or Words to this purpose.

Let us trust in the Lord, and wait upon him with patience in Faith which overcomes the World; that he will cleave the Mountains, and rebuke the High and Mighty, who are Exalted above their Measures, and exalt his Truth over all, that Justice and Righteousness may flow as a River, to the rejoycing of his Oppressed People, and to the Praise and Glory of his Name for ever. From a deep Mourner in *Israel*, to behold how the Earth is filled with Violence, and the Righteous Seed Oppressed.

Dear Friend, It hath pleased the Lord to raise thee up to bear a Testimony against an Adulterous, Tyrannical, and an Hypocritical Generation; but the Word of the Lord therefore have a free passage in and through thee, and Consult not with Flesh and Blood; Watch against the Enemy, lest he darken thy Understanding, that thou canst not distinguish between the Precious and the Vile. Mix not thy own Thoughts with the Motions of the Spirit; keep in the Fear, and in the Humility, that an exalted Spirit may be kept out: Build thy House upon the Rock of Ages, and stand in the unchangeable without wavering, that thy Conversation may be without Blemish, thy Judgment without Error, and thy Love unto the Truth without Dissimulation.

Be Faithful unto the Lord's Requirings, that Disobedience may not enter. Remember the Root bears the Tree, and the Tree the Branches; if the natural Branches were cut off through unbelief, and thou with thousands grafted in, be not high-minded, but fear.

From a Little hidden One,

of the

Flock of Jesus.